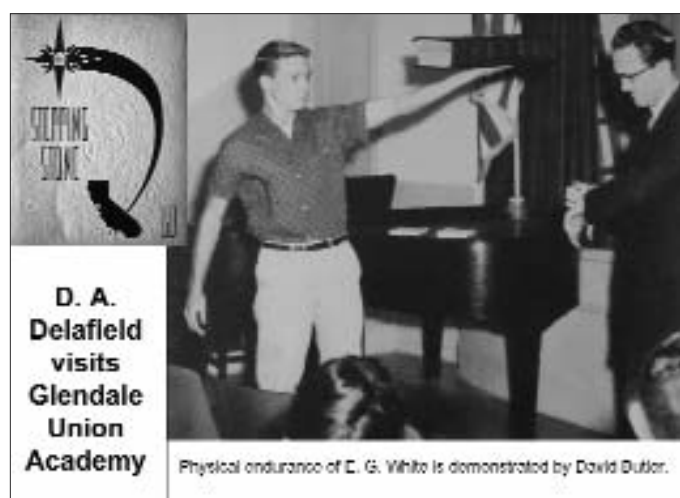


The Big Bible, Bigger Still | BY RONALD GRAYBILL

The Big Bible Ellen White held in vision has fascinated generations of school children, hundreds of camp meeting crowds, and thousands of tourists who have seen and lifted it at General Conference headquarters.

Arthur L. White and staff members from the White Estate used to carry it with them to academies and colleges.



D. A. Delafield times David Butler (brother of Jonathan Butler) as he holds the Big Bible at Glendale Union Academy in 1960.

They told the story as it had come down to them through J. N. Loughborough and the White family. The experience is said to have taken place in the Harmon home in Portland, Maine, in 1845, when Ellen was a frail girl of 17. During family prayers she was taken off in vision. While in vision, she stepped over to the table, picked up the large family Bible and, holding it closed, placed it on her left hand, stretched it out at arm's length, and held it for about half an hour. Although, Loughborough had said the huge volume was held open, W. C. (Willie) White says his parents told him it was held closed.¹

There were other Bibles—not as large as this one—which were held open during vision. At 18½ pounds, the Big Bible is so heavy that there are very few people who can hold it at arm's length for even a minute. The longest it has been held by anyone was two and a half minutes by Walla Walla College student Donald Van Tassel.² (Another Walla Walla student built a wooden brace inside his shirt and held it even longer—much to the amusement of the students and consternation of Arthur White.)³

Despite the fact that in formal discussions of the tests of a prophet, physical phenomena are accorded a subordinate position, the dramatic nature of the Bible-holding incident, together with the existence of a tangible artifact, have made the story a particularly appealing one to Adventists.

For all of its fame, the Big Bible has always been merely a heavy object. Until now, no one has looked closely at the volume itself or told the story of how it came to be. This article will tell that story, returning from time to time to that theme for a closer examination of the Big Bible story.⁴

In 1820, Joseph Teal and his family sailed from England to Boston. Teal may have had some connections to a British publisher,⁵ at any rate he immediately launched his own publishing business in America. His first goal was to create an American Bible based on a British model.⁶ Teal knew Americans would prefer American Bibles, published in America.

Teal engaged J. H. A. Frost, a well-established Boston printer, to create his Bible. He handed Frost a Bible from England, John Fowler's *The Christian's Complete Family Bible*, to use as the basis for this new American Bible.⁷ For much of the early portions of the Bible, Frost simply reset the biblical text and notes of Fowler's Bible, virtually line for line.

Columbia was the female symbol of the United States before the arrival of the Statue of Liberty in 1886.



DEDICATION, with one hand pointing to Heaven a wreath woven from laurel and oak
 are received I will be able to the RECEPTION, 1700-1800, and the first of the
 also a copy to be given of the attendance on the 18th of the 18th of the 18th

This plate (although not necessarily the copy of it) appears in the copy of Joseph Ford, pubd.,
 New York, 1800, and in the copy of the 1800-1817 (New York, 1807),
 in the New York, 1800, and in the copy of the 1800-1817 (New York, 1807).
 The library is one of the Columbia University Libraries. The call number is C540-1807

Teal sold his Bible by subscription and issued it in installments. Envisioning a Bible more than 1,200 pages long with numerous engravings, Teal realized that it would be very difficult to fund the project if he waited till it was complete before he realized any income. Subscribers usually received their installments weekly, sometimes more frequently, so that the project, which began in January of 1820, was not completed until sometime in

1823.⁸ However, the Bible bears 1822 as its official date of publication.

This subscription system also made it possible for people of modest means like Robert Harmon, Ellen White's father, to purchase the Bible. In today's money, the Bible would cost between \$300 and \$400, but since he could pay for it a little at a time, Harmon and many other middle-class citizens could afford it.

Subscribers would collect the weekly installments, and when the Bible was complete, take it to a local book binder. In Robert Harmon's case, that binder was doubtless Nathan Sawyer of Portland, Maine. Two other Bibles bound by him have bindings identical to the original binding of the Big Bible.⁹



The Harmon family Bible—the Big Bible—looked very similar to this one when it was first purchased. Both copies were bound by Nathan Sawyer in Portland, Maine.

James and Ellen White never made any known public use of the Big Bible story. It was not written down or printed anywhere in Adventist literature until 1891, when J. N. Loughborough told it in a sermon at a General Conference Session.¹⁰ The next year he elaborated on the story in his book, *Rise and Progress of the Seventh-day Adventists*. The long period—nearly fifty years—between the time the incident is said to have occurred and the time it was first published allows plenty of time for the story to grow and change shape; for things to have “crawled” into the story, as A. G. Daniells later put it.

Loughborough connects the lifting of the Big Bible with Ellen Harmon's third vision, which took place in Portland, Maine, in early 1845. It is a vision Ellen White herself reports in *Life Sketches*,



J. N. Loughborough

with no mention of the Big Bible. Ellen White did, however, tell the story of her holding a smaller Bible during a vision in the Thayer home in Randolph, Massachusetts. That Bible was held open as she pointed to texts and quoted them correctly without seeing them. In *Spiritual Gifts*, Vol. II, she reports the incident by quoting a letter from Otis Nichols, an eye-witness to the incident.¹¹

So there are two significant stories of Bible holding incidents: one involving the Thayer family Bible, the other the Harmon family Bible (the Teal Bible), better known as the Big Bible. The Big Bible was held in Portland, Maine, the Thayer Bible in Randolph, Mass. The Big Bible is a folio volume weighing 18½ pounds, the Thayer Bible was a quarto volume of unknown but lesser weight. The Big Bible was held closed, the Thayer Bible was held open. A miracle of strength was involved in holding the Big Bible, while the miracle involved with the Thayer Bible was that Mrs. White quoted texts without looking at them. The story of the Thayer Bible was told by an eyewitness and published just 15 years after the event¹², the story of the Big Bible is based on hearsay evidence and doesn't appear until nearly 50 years later.

All this happened many years after the Teal Bible was created; and in fact that Bible probably came into Robert Harmon's home three or four years before Ellen Harmon was even born in 1827.

The Teal Bible has its own secrets and peculiarities to share with us. The process of publishing in installments over a long period of time allowed Teal and his printer to insert different plates (engravings) in different copies of his Bible. Any one copy of Teal will have somewhere between 32 and 42 plates, but more than 60 different plates have been located in one or

Loughborough's

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White.

another of the known extant copies of Teal at various universities, archives, and shops of antiquarian book dealers.



The engraved title page of the Teal Bible announced it would include the Apocrypha, but many copies lacked those books.

**At 18½ pounds,
the Big Bible
is so heavy that
there are
very few people
who can
hold it at arm's
length for
even a minute.**

The Harmon family copy of the Teal Bible includes the books of the Apocrypha in smaller type between the Testaments. The engraved title page in all the Teal Bibles claims they include the Apocrypha, but perhaps a third of them do not. Early Adventists were familiar with the Apocrypha; in fact, Ellen White included a few phrases from the Apocrypha in her account of her first vision.¹²

By the time Teal reached the book of Leviticus, he had engaged an American Bible scholar to improve the notes and commentary he was borrowing from Fowler's Bible. That scholar was the Reverend Jonathan Homer (1769–1848), a Harvard graduate and pastor of the First Congregational Church in Newton, Mass., 10 miles west of Boston.¹³ Homer

pastored that church for 57 years.

At first, Homer's changes had to fit in the same space as the Fowler's commentary so as not to disturb the overall layout of the page, but as work on the Bible progressed, he was given more and more freedom. By the time he reached Revelation, Homer was allowed to completely rewrite Fowler's notes.

Homer was justifiably proud of his work. He claimed that his notes on the dates and places of writing of the New Testament epistles "may be safely copied in future American editions of the Bible or New Testament, from the present Bible as a standard."¹⁴ Indeed, in the absence of international copyright laws, and given weak copyright protection in the United States at the time, copying notes, charts, maps, and engravings from one Bible to another was common practice. Sometimes credit was given, sometimes not.

Homer did not hesitate to place brackets around any passage that lacked support in the earliest manuscripts available. He cited scholarly authorities whenever he questioned a passage, but assured his readers that these authorities maintained their full faith in the Scriptures. So while he exhibited a scholar's objectivity, he did not abandon his pastoral concerns.

He gave a typically Protestant and historicist interpretation to

the prophecies he found in Revelation. The interpretation was Protestant in that Homer saw the Pope as the prophetic "beast", and it was historicist in that he interpreted the prophecies as being fulfilled throughout history and believed some were yet to be fulfilled. When he came to the three angels of Revela-



Homer thought Martin Luther might be the third angel of Revelation.



Harriet Beecher Stowe based her storybook character, Parson Carryl, on Jonathan Homer, editor of the notes in Teal's Bible.

tion 14, he suggested that Luther might be the third angel because he was “boldly and vehemently uttering divine judgments against the corrupt bishop and church of Rome.”

Homer's final, and to his mind, most convincing argument for the Bible being the Word of God was the argument from prophecy. In his concluding sentences at the very end of the Book of Revelation he wrote “If then the Scripture prophecies are accomplished . . . the Scripture must be the word of God. And if the Scripture is the word of God, the Christian religion must be true.”

Homer was a delightfully quirky and obsessive preacher and scholar. As a boy, Oliver Wendell Holmes knew Homer, who was a friend of his father's. Years later he remembered him: “A slender, stooping, little old gentleman he was, with a sharp-angled wedge of a face, a senile voice, and an abundant flow of talk. His manner was kindly, and on certain subjects he conversed with an enthusiasm which sometimes excited a smile on the faces

of . . . the listeners.”¹⁵

Other literary figures of the time also noticed Rev. Jonathan Homer. Harriet Beecher Stowe, in her book *Oldtime Fireside Stories* patterned Parson Carryl after Homer.¹⁶ In her story, Parson Carryl is the same distracted, eccentric, impractical man as Jonathan Homer. Parson Carryl's wife dies (as did Jonathan Homer's wife¹⁷), and when his young housekeeper's presence in his household fosters gossip among older jealous widows in the church, Parson Carryl marries the housekeeper. Homer did have a beloved housekeeper, although he never married her. In his will he made a bequest to his “faithful and affectionate friend, Susan H. Domet, who has dwelt with me many years.”¹⁸

Using the storyteller's voice and homespun language, Mrs. Stowe describes Homer's preaching: “He was gret on ‘texts,’ the doctor was. When he hed a p'int to prove, he'd jest go through the Bible, and drive all the texts ahead o' him like a flock o' sheep; and then, if there was a text that seemed agin him, why, he'd come out with his Greek and Hebrew, and kind o' chase it 'round a spell. . . I tell you, there wa'nt no text in the Bible that could stand again the doctor when his blood was up.”¹⁹

Homer was accomplished in languages, both ancient and modern. He knew Biblical Greek and Hebrew, as well as Latin, German, Dutch and French. After he was 60 years of age, he taught himself to read Spanish



Jonathan Homer's diary.

Even if one
concludes that
the story of
the Big Bible
lacks adequate
historical
support, the
legendary
story conveys
a symbolic
truth.

But even
if one believes
that God
directly inter-
venes to
interrupt the
course of
nature with
miracles, one
needs to
be cautious
about accepting
claims for
miracles.

There is no way of knowing if Ellen Harmon herself ever studied the Teal Bible or read Jonathan Homer's notes. Her only connection with the Bible remains the legend about her holding it in vision. But even if one believes that God directly intervenes to interrupt the course of nature with miracles, one needs to be cautious about accepting claims for miracles. After all, eight eye-witnesses swore they saw and handled the golden plates from which Joseph Smith translated the Book of Mormon; but were they in a state of ecstatic suggestibility? In the case of miracles, our only recourse is to examine the credibility of the witnesses making the claims.

Loughborough says the Big Bible story was

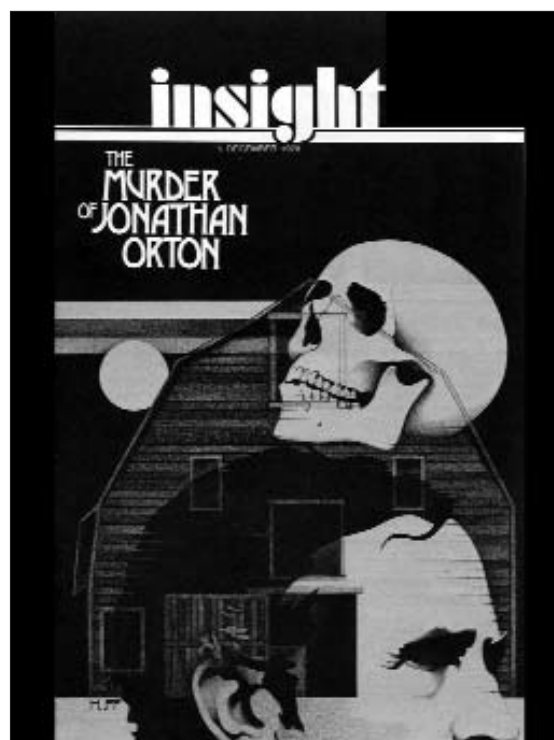


Eight witnesses claim to have seen and handled Joseph Smith's golden plates.

told him by Ellen White's parents and sister, but he doesn't say when or where that happened. The main difficulty with his story is that Loughborough is not always a trustworthy witness.

Loughborough was a devoted pioneer Adventist evangelist and leader. He did much to establish the church's work in California.²⁰ But when writing history he often relied on his memory, and his memory did not serve him well. Even when documentation was available to him, Loughborough made errors. A few minor errors would not be a problem, but Loughborough's errors are numerous and fall into a pattern; they always enhance the reputation of Ellen G. White.

For instance, in telling the story of the murder of Jonathan Orton, Loughborough says that Orton expressed fears for his life, but "did not seem to have any idea who it was that wanted to take his life."²¹ Loughborough wrote this in spite of the fact that 26 years earlier he himself had



Loughborough said Orton knew who wanted to kill him, but later said he didn't know.

reported the murder in the Review and said: "Brother Orton told me last Friday . . . that he feared P[addock] would try to take his life."²²

Paddock and Orton had been involved in two lawsuits, and Paddock had repeatedly threatened Orton's life, but Loughborough was more interested in linking Orton's death to a prediction made by Ellen White. She had warned Orton and others several months earlier that Satan was angry with them and would seek to harm them.

Rolf Pohler, a German scholar, has said that to classify Loughborough as "extremely careless" was "almost a euphemism." Pohler placed Loughborough's work "among the worst examples of SDA apologetics" for its "misleading approach" and "irresponsible use of the documents."²³

Loughborough made some inadvertent errors. For instance, when he discussed

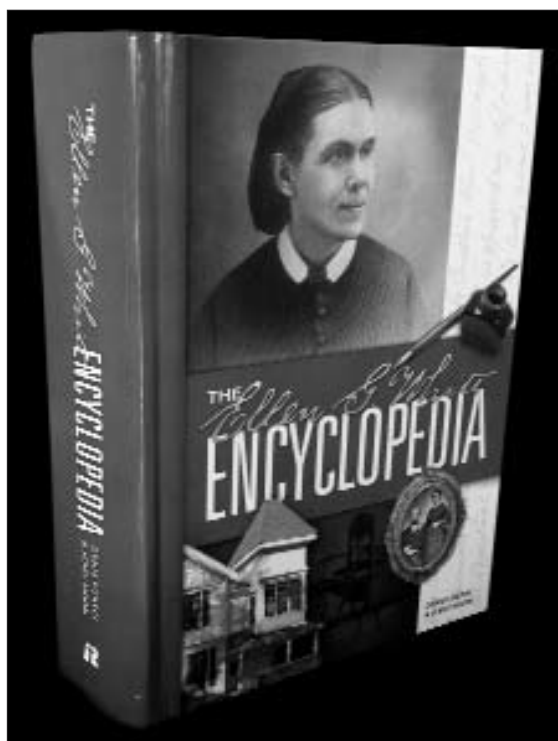


Loughborough's books are marred by a pattern of errors.

William Foy as one of two men who received visions prior to Ellen White, he said Foy died shortly after the Great Disappointment. Actually, Foy lived until 1893.²⁴

Loughborough tells how the Millerite Adventist Stockbridge Howland was placed under guardianship because he was too generous in his support of the Advent movement. The guardianship was soon removed, Loughborough says, because the neighbors realized how foolish it was to impose it on a competent civil engineer like Howland.²⁵ As a matter of fact, probate records indicate that the guardianship was not removed for 13 years.

Loughborough's work is also marred by an occasional direct distortion of his sources. When he republished his book as *The Great Second Advent Movement* in 1905, he changed the wording of a letter he "quotes."²⁶



The new Ellen G. White Encyclopedia makes scant mention of the Big Bible story.

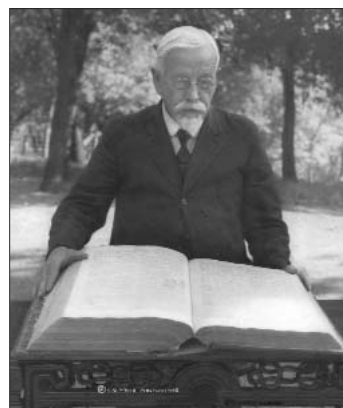
In a passage where Loughborough quotes James White's *Word to the Little Flock* he omits the crucial words "and shut door" without ellipsis. The omitted words would have countered the argument Loughborough was making.

Despite these errors, it is, of course, possible that Loughborough, in telling the story of the Big Bible, was entirely accurate and that Ellen White's parents and sister did tell him the story just as he related it. Some experts in Ellen White studies, whom I respect and appreciate, do feel that Loughborough's testimony is sufficiently credible in this case. But the new *Ellen G. White Encyclopedia* makes scant mention of the Big Bible story, noting only that she is "said to have" held the Bible for "several minutes." Then adds that it was witnessed by "many people."²⁸

But Loughborough only mentions three people whom he claimed witnessed the incident involving the Big Bible—the Harmon family Bible.

But it is also possible that Loughborough's familiarity with the story of the Bible-holding incident during the Randolph vision, together with the existence of the impressive artifact—the Teal Bible—merged in his mind to create the story of the Big Bible. Willie White later said his parents related the story to him. However, neither of them were eyewitnesses, as James was not present and Ellen was in vision, not aware of her own actions. Willie's account came well after Loughborough's story was in wide circulation.

In the earliest known mention of the Harmon family's copy of the Teal Bible, in *Life Sketches of James and Ellen White*, 1880 edition, James White says that between 1860 and 1880, both his and Ellen's parents had passed away, and the family Bibles of both families had "fallen into our hands as an invaluable legacy." One of the Bibles, James noted, was published in 1822. "These dear old books, made still more precious by the marks of age, dimly bear the names of their first owners in gilt letters on their worn covers."²⁹ If the 1822



Willie White displays the Big Bible at Elmshaven.

Subscribers

usually

received their

installments

weekly, some-

times more

frequently, so

that the

project, which

began in January

of 1820, was

not completed

until sometime

in 1823.

This subscrip-
tion system also
made it possible
for people of
modest means
like Robert
Harmon, Ellen
White's father,
to purchase
the Bible.

Bible—the Big Bible—was the more precious because of its miraculous past, James White makes no mention of it.

Even if one concludes that the story of the Big Bible lacks adequate historical support, the legendary story conveys a symbolic truth. Ellen White did indeed uphold the Bible in her writings. She always considered hers a “lesser light” to lead to the “greater light” of the Bible.³⁰ In one



Pharaoh and his Host Drowned, from the Teal Bible.

of her last sermons, she held up her own Bible and said, “Brethren and Sisters, I commend to you this Book.”³¹ So the Big Bible can be a symbol of how her writings upheld the Bible. The Bible is also a tangible physical link to Ellen White’s childhood home. It remains, as James White said, “an invaluable legacy.”

The pictures in Teal’s Bible must have fascinated, and sometimes horrified, Ellen during her childhood. There was Samson tearing a lion limb from limb, a terrified Pharaoh and his horse being swallowed up in the Red Sea, the woman about to drop a millstone on the head of Abimelech, and Paul shaking a viper from his hand. More com-

forting would have been *Boaz and Ruth*, *Samuel and Eli*, or *Christ Blessing the Children*.

Teal used only a few of Fowler’s engravings in his Bible. The image areas were small, the figures still smaller, and the art work often crude and unnatural. So Teal improved the illustrations in his Bible by hiring his own engravers.

These engravers often took their patterns from other engravings, paintings, or drawings. So Teal’s engraver might copy quite closely an image from Brown’s 1813 *Self-Interpreting Bible* or some other earlier Bible. Or, possibly both Brown’s engraver and Teal’s engraver were copying from a still earlier exemplar.

Teal commissioned John Chorley, an engraver on whom he called frequently, to copy Raphael’s *Madonna of the Chair*, although he doubtless copied from some other engraver’s rendition of it. The original painting would not have been available to him as it resides in the Palatina Gallery of the Palazzo Pitti in Florence, Italy. Mary holds the baby Jesus, with his cousin, John the Baptist, looking on.

Teal borrowed the work of other engravers who also based their work on earlier paintings.



Samuel and Eli, an engraving patterned after Copley’s painting.

His *Samuel and Eli* was rendered by the British engraving firm, Butterworth and Livesay, who had patterned their work—without giving credit—on a painting by John Singleton Copley. Copley had used, as his model for Eli, the face of a poor, maimed beggar from the streets of London. The man, who had lost both legs in battle, hobbled around the studio on crutches to pose as the distinguished image of the Jewish high priest. Meanwhile, little Samuel was modeled by Copley's own seven-year old son.

Benjamin West, an American painter living in England, became quite wealthy, not just by selling his paintings to the rich, but by commissioning engraved copies to be sold to middle-class people. An engraving of his painting, *Daniel Interpreting to Belshazzar the Writing on the Wall* appeared in a few copies of Teal's Bible, but without listing either the artist or the engraver.³²

One rare plate in some Teal Bibles is an image titled *Adam Naming the Creation*, engraved specifically for Teal by O. H. Throop. Unlike pictures of the Garden of Eden rendered by fundamental-



Adam Naming the Creation

ist Christians, there were no dinosaurs in the early nineteenth century images. Ironically, the first dinosaur to be described scientifically was *Megalosaurus*, named in 1824 by William Buckland.³³ So, just as Throop was engraving his image of the Biblical story of Adam naming of the animals, scientists were about to name a whole new order of creatures.

Between the testaments, many copies of the Teal Bible include a large fold-out Family Register, embellished with engraved symbolic figures.



Robert Harmon never filled in the Family Register, so James White registered his family after he inherited the Bible.

In the Harmon family Bible, this register records James and Ellen White's family. Apparently Robert Harmon never filled it in. This is not surprising, since these huge family Bibles were not really study Bibles; rather they were pieces of sacred furniture, showing everyone that the family revered the Bible.

At the top of the Family Register is a symbol of Christ in the form of a pelican nourishing its young with its own blood. It was believed that the pelican, in times of drought or famine, would peck her own breast in order to draw blood which she then fed to her chicks to sustain them, just as Christ shed his blood to sustain his followers.

Since Teal had used artwork from other Bibles so liberally, it is not surprising that engravings he had commissioned soon appeared in the works of other Bible publishers. John Henry White published the first Bible ever printed in Canada in Halifax, Nova Scotia, in 1832.³⁴ He reprinted 14 of Teal's plates just as they had appeared in Teal's own Bible

“These dear
old books,
made still
more precious
by the marks
of age, dimly
bear the names
of their first
owners in gilt
letters on their
worn covers.”



A complete copy of a Teal Bible has been scanned and will be published as an eBook.

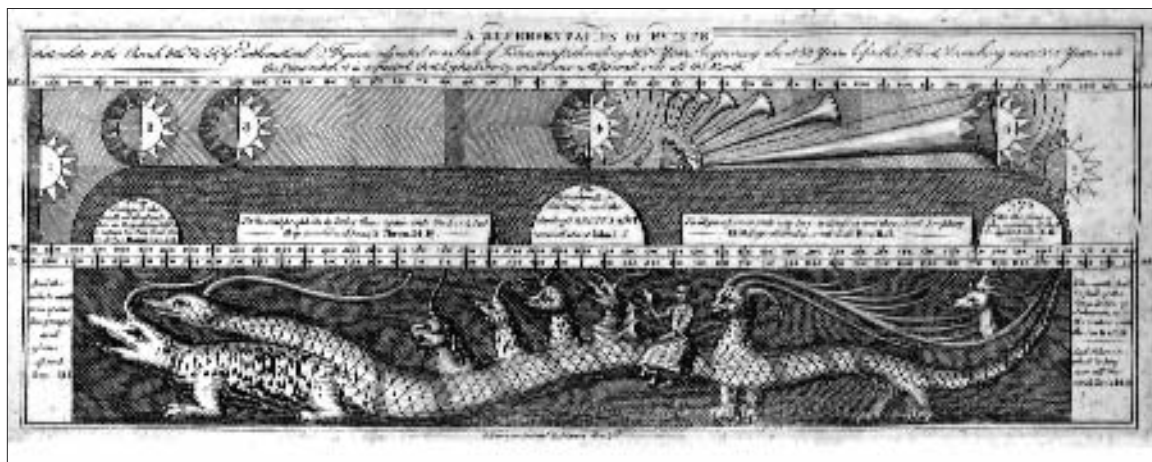
Teal's title page for his *Columbian Family and Pulpit Bible* announced it as the "First American Edition," but there never was a second or later edition. Possibly the venture was not financially successful. Teal and his Bible would have largely disappeared from history had it not been that Robert Harmon bought a copy.

ond century, when the millennium was expected to dawn. So, according to this prophetic chart, the second coming of Christ was still several hundred years in the future. That relaxed expectation would change dramatically when William Miller arrived on the scene. The Big Bible lacked that prophetic chart, so the charts to which the young Ellen Harmon was exposed had a much shorter timeline than the one in some copies of Teal.

In 1919, a president of the Adventist General Conference, A. G. Daniells, expressed his skepticism about the story of the Bible holding incident, saying that if he were in the audience and a minister was expanding on that topic, he would wonder how much of it was authentic and how much had "crawled" into the story over the years.³⁵ Yet Daniells himself later included the story in his book, *The Abiding Gift of Prophecy*, billing it as an "accompaniment," but not a proof of prophetic inspiration.³⁶

More than twenty Adventist colleges and universities outside the United States have Ellen

G. White Research Centers, and each of these has now been supplied with a copy of a Teal Bible, helping to make it one of the church's most well-known historic artifacts.



Lizar's prophetic chart put the end of the world many years in the future.

There is even an ironic link to the millenarian beliefs of the Adventists in a few copies of Teal's Bible. A prophetic chart, created back in the 1790s, is found in the Book of Revelation. In this chart the apocalyptic beast with seven heads and ten horns appears as a giant lizard below a timeline (after all, the engraver's name was "Lizar"). The timeline projects forward to the twenty-second

In conclusion, we can say that James White's view of the Big Bible can still be ours today. He said the Bible is an "invaluable legacy." Indeed it is. It is an heirloom, a precious keepsake, the only physical object we have that comes from the home of Ellen White's childhood and youth.

The Big Bible is also a window into the history of the Bible in America; it is a museum of early nineteenth century Biblical art, and a testimony to the magnificent scholarship of the Reverend Doctor Jonathan Homer. It provides insights into

the orthodoxy of New England Congregationalism in the early nineteenth century, and exhibits the heyday of the historicist school of prophetic interpretation. In short, the Teal Bible is not only an invaluable heirloom for our Adventist family, it is an invaluable primary source for American religious and cultural history.

Finally, the legendary story conveys a symbolic truth. Ellen White did indeed *uphold* the Bible in her writings even if she never “held up” this one. She always considered hers a “lesser light” to lead to the “greater light” of the Bible.³⁷ In one of her last sermons, she held up her own Bible and said, “Brethren and Sisters, I commend to you this Book.”³⁸

So Joseph Teal’s Bible lives on, though rarely consulted, in the archives and special collections of elite secular universities like Harvard and the University of Michigan, sometimes in little church collections, sometimes in prestigious depositories like the Library of Congress and the American Antiquarian Society. But if Teal’s Bible gets little attention in these academic settings, the story attached to it in Adventist circles ensures that it will delight and fascinate hundreds, perhaps thousands, who see it at Adventist headquarters or at one of the church’s educational institutions around the world. ■

Ron Graybill is a former Associate Secretary of the Ellen G. White Estate and a retired history professor. His books (*Ellen G. White and Church Race Relations* [1970] and *Mission to Black America* [1971]) and many articles on Adventist history in church journals during the 1970s and 80s are among the most frequently



cited sources for the recently published *Ellen G. White Encyclopedia*. He spent the last dozen years of active service as a community health coordinator at Loma Linda University Medical Center.

Footnotes

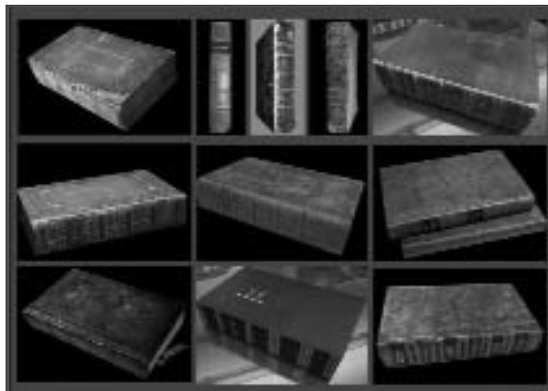
1. Arthur L. White, *Ellen G. White: The Early Years, Vol. 1, 1827-1862* (Review and Herald Publ. Assn.: Washington, D.C., 1985), 92. A typical report of the Bible’s visit to a college is n.a., “Elder White Visits Campus,” *North Pacific Union Gleaner*, Vol. 43, (Feb. 10, 1948): 8. The article includes the passage: “Also on display was the 18½ pound Bible which Mrs. White

held for half an hour on her extended left hand while in vision. One of the students here was able to hold the Bible in a similar position for one minute and ten seconds.”

2. Note in the flyleaf of the Harmon family copy of the Teal Bible, July 6, 1978.

3. This story is based on hearsay evidence so should be treated with caution. Supposedly the prankster was one George Norwood, who earned himself expulsion from school for the caper.

4. Dr. T. Joe Willey purchased a copy of the Teal Bible in



Of the 3000 Teal Bibles printed, more than 60 are extant.

2012, and lent it to me for study over the past two years. In preparation for rebinding the Bible, it had to be completely disassembled. This allowed me to scan the entire 1,200 pages, and I will soon be releasing a digital PDF copy of the entire volume.

5. Letter by Jonathan Homer, entitled “Sources of the common English Bible,” Newton, MA, February 23, 1838, in, *Supplement to the Comprehensive commentary ...* / edited, under the supervision of William Jenks (Philadelphia: Claxton, Remsen & Haffelfinger, 1869): “A Guide to the study and reading of the Bible,” Part 1, Appendix A, 55.

6. The Bible was initially advertised under other titles: “American edition of the Grand folio Bible,” in *Boston Intelligencer*, (March 18, 1820); “Columbian folio Bible”, in *Boston Intelligencer*, (March 18, 1820); “The Columbian grand folio Bible, or Library of divine knowledge”, in *Columbian Centinel*, (Dec. 29, 1821).

7. *The Christian’s complete family Bible* (Ormskirk: printed and published by John Fowler, 1810).

8. A few copies include Orramel Hinkley Throop’s engraving, *Adam Naming the Creation*, which was “Engraved for J. Teal’s Edition,” in Boston in 1823.

Even if one concludes that the story of the Big Bible lacks adequate historical support, the legendary story conveys a symbolic truth.

The Teal Bible

is not only

an invaluable

heirloom for

our Adventist

family, it is

an invaluable

primary source

for American

religious and

cultural history.

9. One of the Sawyer bindings is on the Teal Bible at Dartmouth College in New Hampshire, the other belongs, as of 2014, to an antiquarian book dealer in Providence, RI.

10. J. N. Loughborough, "Early Experiences," *Daily Bulletin of the General Conference*, Vol. 4 (March 18, 1891): 145; J. N. Loughborough, *Rise and Progress of the Seventh-day Adventists* (Battle Creek, Mich.: General Conference Assn., 1892), 103-104.

11. Ellen G. White, *Spiritual Gifts*, Vol. II, (Battle Creek, MI: James White, 1860), 77.

12. Ron Graybill, "Under the Triple Eagle: Early Adventist Use of the Apocrypha," *Adventist Heritage* (Winter, 1987): 25-32.

13. Henry Martyn Dexter, "Notice of Rev. Jonathan Homer, D.D." in *Proceedings of the Massachusetts Historical Society*, Vol. 2, 1835-1855 (Boston: Mass. Hist. Society, 1880), 275-278.

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20. Ella May Robinson, *Lighter of Gospel Fires: John N. Loughborough* (Mountain View, Calif.: Pacific Press, 1954); Brian E. Strayer, *J. N. Loughborough: The Last of the Adventist Pioneers* (Review and Herald Publ. Ass'n: Hagerstown, MD, 2013).

21. J. N. Loughborough, *Rise and progress of the Seventh-day Adventists* (Battle Creek, Mich.: General Conference Association of the Seventh-day Adventists, 1892), 270.

22. J.N. Loughborough to Bro. Aldrich, in "Assassination of Bro. Orton, of Rochester, N.Y.," *Review and Herald*, (March 20, 1866): 127; Ron Graybill, "The Murder of Jonathan Orton," *Insight*, Vol. 9 (December 5, 1978): 8-12.

23. Rolf Pohler, "'And the Door was Shut': Seventh-day Adventists and the Shut Door Doctrine in the Decade after the Great Disappointment," (typewritten, Andrews University, 1978): 48-49; Pohler's paper is not footnoted. Canright's charge against Loughborough is found in D. M. Canright, *The Life of Mrs. E. G. White, Seventh-day Adventist Prophet* (Cincinnati: Standard Pub. Co., 1919), 88.

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25. J. N. Loughborough, *Rise and progress of the Seventh-day Adventists*, 59.

26. J. N. Loughborough, *Rise and Progress of the Seventh-day Adventists*, 119, cf J. N. Loughborough, *The Great Second Advent Movement* (Washington, D.C.: Review and Herald Publ. Assn., 1905), 223

27. James White, *A Word to the 'Little Flock*, (Brunswick, ME.: James White, 1847), 22, cf J. N. Loughborough, *Rise and progress of the Seventh-day Adventists*, 128.

28. Denis Fortin, "Visions of Ellen G. White," in Denis Fortin and Jerry Moon, eds., *The Ellen G. White Encyclopedia* (Hagerstown, MD.: Review and Herald Publ. Assn., 2013), 1249.

29. James and Ellen G. White, *Life Sketches of James and Ellen White* (Battle Creek, Mich.: Review and Herald Publ. Ass'n., 1880), 324.

30. Ellen G. White, "An Open Letter From Mrs. E. G. White to All Who Love the Blessed Hope," *Review and Herald*, Vol. 80, (January 20, 1903): 15.

31. William Ambrose Spicer, *The Spirit of Prophecy in the Advent Movement* (Washington, D.C.: Review and Herald, c1937), 30.

32. The original painting by Benjamin West is in the Berkshire Museum in Pittsfield, Massachusetts. Teal's engraver may have used, as his exemplar, a popular engraving of West's work by British engraver Valentine Green.

33. Martin J. S. Rudwick, *Worlds Before Adam: The Reconstruction of Geohistory in the Age of Reform* (Chicago, IL: University of Chicago Press, 2008), 61.

34. John Henry White, publ., *The Holy Bible in Three Volumes Containing the Old and New Testaments* (Halifax, Nova Scotia, 1832).

35. "The Use of the Spirit of Prophecy in our Teaching of Bible and History," in *Minutes of the Bible and History Teacher's Conference*, (July 30, 1919), 1190.

36. A. G. Daniells, *The Abiding Gift of Prophecy* (Mountain View, CA: Pacific Press Publ. Assn., 1936): 273.

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